THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."—Acts 13: 40-41.

No. 3. Vol. LXIII. Thursday, January 17, 1901. Price One Penny.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

Delivered in the Salt Lake Tabernacle, October 7th, 1900.

[*Continued from page 20.*]

How long has this great work which God has established been a theme for newspaper writers? Ever since we came to these valleys they have known about us; they have had thousands of testimonies borne to them concerning this work; they have seen it grow and spread; they have seen and heard of our Elders traveling through their cities and visiting foreign lands; and now the warning voice of the judgments of God is following the testimony of the Elders. As far back as December, 1832, the Lord said:

"And after your testimony cometh wrath and indignation upon the people;

"For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand.

"And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people."

The Lord's judgments are following the warning voice that has been raised by the Elders of this Church. If another Elder did not lift his voice, and if another tract were not distributed in this land of ours, the Elders have done their duty, and this nation cannot in the day of judgment rise up against the Elders of this Church and say that they did not bear testimony to them concerning this work. I am now telling you my own views. Our Elders spend two years or more in the missionary field,

and they baptize on an average not exceeding four souls, or about two a year. I would not dare to tell you how much money is spent as well as time to do this.

I will tell you another thing connected with this, inasmuch as it occurs to my mind. Many of those who are brought into the Church under the present system of preaching with purse and with scrip, instead of without purse and without scrip, have not the faith to stand as they would have if they entertained the Elders and furnished them with what they needed, as God has commanded. I do not believe we are getting so good a class of converts under this system as under the old system which was followed by the early Elders of this Church. Our converts showed their faith by feeding and clothing the Elders, and by giving them money when necessary. By taking this course they proved themselves to be the disciples of the Son of God, for the Lord says:

"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money.

"And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward:

"And he that doeth not these things is not my disciple; by this you may know my disciples." (Doc. and Cov. 84: 89-91).

But now our Elders go and spend their own money, and people in some cases will not feed and entertain them. Of course, I believe there are many places where the people, but especially the Saints, are exceedingly kind to the Elders, and while there may be some exceptions, there are very good people being gathered out now.

In this land of ours, what warnings there have been! The blood of the martyrs shed upon this soil is crying to God. The expulsion of the Saints from Ohio, the expulsion from Jackson county, from Clay county, from Caldwell county, in Missouri, and from Illinois—are they not testimonies? I take it that they are, and God will hold them as testimonies against the guilty men and women who have done these things, as well as against those who have never lifted their hands or their voices to redress any wrong that has been practised upon the Latter-day Saints. Then since we came to these mountains, this whole nation has been almost convulsed by this Mormon question. It has agitated the people everywhere. All the newspapers in the land have discussed it in all its phases. Is not this a warning? What more can we do than we have done in this direction? Or shall we all go out and allow ourselves to be martyred.

Hundreds of Elders now in the missionary fields might leave this nation and go to peoples who have never heard the sound of the Gospel; I would carry the tidings of salvation to lands that are now locked in tyranny, where the people cannot breathe the air of freedom; and I would risk imprisonment, and even death, in order that these peoples might be warned. No doubt thousands of them are praying to our heavenly Father to send them the truth of heaven; for there are other souls who want the truth besides those who have received it. When this Gospel was first carried to Europe thousands were praying for God to send the truth to them. When they heard the message they received it gladly. So in other places where

the Elders have gone. But there are many nations yet to be warned, and we have this work to do. I will not say that we ought to do it before the Lord comes, for I do not know when He will come. But this duty is incumbent upon us; for by people out of every nation under heaven Zion is to be built up. Every land and every nationality will have to contribute of its strength and numbers, in greater or lesser degree, to fulfil the words of God concerning the building up of Zion. Oriental lands now untouched by the Elders of the Church have to be penetrated and sought out. In this work God will precede His Elders. He will send His angels before them, as He has done, to prepare the people to receive them and to listen to their message.

My feeling is that we should withdraw our efforts to a great extent from the countries where we have been spending so much time and means with so little fruits. Let the Gospel be sent to lands afar off, where tyranny reigns; and when the Gospel goes there God will soften the hearts of the rulers, and greater freedom will follow. It has been so in Germany; it will be so in Russia, in the Latin countries, and in the countries of Europe. God is working with the nations, and He will work with us if we will do our duty. Then we can stand before our Father with our skirts clean from the blood of this generation, having done our whole duty.

If it should cost us our liberty, as it may do at times; if should cost us our lives, as it may do, to carry this Gospel to every land, it would be no more than others have suffered in the same cause. God has said in this Book of Doctrine and Covenants:

"And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal:

"Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy."

And again he says:

"And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory.

"Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full."

In another revelation the Lord tells us:

"Let no man be afraid to lay down his life for my sake, for whoso layeth down his life for my sake shall find it again;

"And whoso is not willing to lay down his life for my sake, is not my disciple."

[TO BE CONTINUED.]

PLANNING A REVIVAL.

A GREAT effort for what is generally known as a religious "revival," has been planned in England, as a fit commencement of the twentieth century. An idea of the movement can best be formed by reading the account of it, given by Rev. Hillis, pastor of the Plymouth church, Brooklyn, in a recent sermon, as quoted by the *Boston Herald*:

"The leaders of the great denominations have come together and organized what is called a National Simultaneous Mission, an assault upon indifference. The movement in London begins on January 26, and ends on February 6, at which time the greatest scholars and preachers in England are to concentrate their work in the nation's capital, preaching in the churches, in the great halls of the guilds and theaters, and upon the streets. And the hold that the movement has upon the English people is indicated by the fact that the merchants of the stock exchange have asked the Lord Mayor to open the Guildhall for the opening sermon by Dr. Joseph Parker.

"Then from February 16, to 26, these great laymen and scholars and preachers are to go to the interior cities. Dr. Campbell, the successor, in spirit, at least, of Robertson of Brighton, goes to Oxford; Sylvester Horne to Cambridge, Dr. Maclaren to Manchester, while in the list of appointments made to the various cities of England I find the names of the most distinguished men of that country. Then in March comes a movement for the villages and the country districts, in which a committee of 600 has planned for a house-to-house visitation that shall bring this call to the higher religious life home to the hearts and consciences of every individual in England. In this national movement 600 men, representing the various churches, have united as a guiding committee. Men hitherto known for conservatism have thrown themselves with entire abandon into this assault upon the indifference of a nation to the higher religious life. For at bottom these men realize that all the sorrows and woes and problems of society are in reality religious problems."

A concerted movement of this kind is certainly worthy of notice. It proves that the leaders of the religious world are not satisfied with the present conditions, and that they are anxious for a change. What the results will be depends entirely on whether they are capable of grasping the real needs of the age and of looking for the remedy in the right direction.

Both in England and in this country, there is an abundance of religion, if we are to judge by the number of cathedrals, churches and chapels, missionary societies, Bible societies and holidays. But there is also a spirit of speculation—a desire for worldly gain, that often prompts its devotees to concentrate their thoughts around objects and pursuits of a different character. They find it impossible to serve mammon six days and the Almighty one day, and yet, they are unwilling to give up either. The more they risk for perishable wealth, and the more intense their desire for gain is, the greater is their anxiety for divine assistance in the pursuit of it, and for that reason they build places of worship, even if they find no time to worship; they contribute funds for the conversion of pagans and the distribution of Bibles, with the idea that the Lord cannot refuse to "bless" them with that which is their sole desire. We do not say that this is the case with all religious professors, but is it not true of a great many? Is it not the tendency of our age? Outside the "Mormon" Church how many are there that make religion a personal matter between themselves and God? How many have arrived at religious convictions through a prayerful consideration of the message brought, and a conflict similar to that in which the Patriarch of old was overcome by Him, who met him at Peniel? A "revival" is certainly needed, but it should be one by which the world is turned away from empty ceremonies and meaningless devotion to the living God, and a morality that enters into every act of the daily life Nothing less is worth the trouble.

The history of "revivals" shows, we believe, that they very often occur on the eve of great national calamities. The vials of wrath are never poured out except preceded by the warning voice of the "angels." The thought is one that suggests itself in this connection. If the Almighty calls with an unusually loud voice His children in Great Britain to repentance, the conclusion is near at hand that momentous events will follow. We believe the period before the Civil War in this country was one of unusual religious activity. And so it was, if we are not mistaken, in Europe, the years preceding the Crimean war. Similar instances or coincidents, if the term is preferred, are abundant in the history of the world.

FALSE MESSIAHS.

From the final destruction of the Jewish State until well on into the last century dreamers have arisen in Israel whose hope it has been to prove themselves the regenerators of their race and its leaders in the long-prophesied and ardently-prayed-for return to the Promised Land. Wherever the Jews had gathered in their exile, a would-be Messiah sooner or later arose. In one quarter of the globe a charlatan, with all the self-seeking ambition of a man whose sole object it was to aggrandise himself at the expense of a trustful and generous-minded people; in another the unhappy successor to Moses, a being more than human, a hero-saint of the ancient world, who, inspired by a Divine altruism, was willing, nay eager, to sacrifice himself for the benefit of his fellow-Jews, and for the glory of what he believed with his own soul to be a Divine cause. In short, the small class of pseudo-Messiahs, in common with all other congregations of men, included in its ranks both saints and sinners, men whose sole gods were themselves, men to whom the only source of happiness was the exercise of benevolence towards others.

About the beginning of the present era, there arose in Judea numerous holy men, who announced their Divine missions, and proclaimed themselves Messiahs, but in no instance, with perhaps the exception of Simon Magus, was their influence more than local. One Theudas, in the reign of Claudius, informed his disciples that he would divide the waters of Jordan, and thus enable them to cross. When about to perform the miracle, however, the whole party was butchered by a detachment of Roman soldiery.

Simon Magus, the Samaritan Messiah, endeavoured to obtain the assistence of the early Christians in his propaganda. From the Acts of the Apostles we learn that he had a large following, but was converted, with many of his believers, to Christianity by Philip the Evangelist, in 37 A.D. According to Justin Martyr, however, he attempted to form a union with the new sect, but was repulsed by them. During the reign of Claudius he lived in Rome, to which city he had brought a woman named Helena, whom he represented to be of Divine origin. In Rome he recruited many followers.

The death of Trajan and the accession of Hadrian had different effects on the various Jewish settlements within the confines of the Empire. To those who dwelt in the Valley of the Euphrates the exchange from Rome

to Parthia proved most acceptable, but by those of the littoral of the Great Sea the stern rule of Hadrain was found far more burdensome than the milder one of his predecessor. The new Emperor's accession was signalised by harsh legislation intended to destroy both the nationality and the religion of his Jewish subjects. To be a Jew became a crime. Among the ruins of the Holy City a Roman colony was established. The site of the Holy of Holies was dedicated to the worship of Jupiter. Israel was once more on the borders of despair, and once more the hearts of the people yearned towards their God and His Messiah. The hour was at hand, and the man did not fail. There appeared upon the scene one Bar-Cochab, the Son of a Star, in fulfillment of Balaam's prophecy "that a star shall come out of Jacob." In after days he was termed, in the bitterness of grief, Bar-Cosha, the Son of a Lie. His real name and origin are unknown. He is said to have been a bandit. Whencesoever he came, his strength of character and wonderful achievements attracted supporters from the nation as well as from the open-mouthed, thoughtless mob, in all climes and at all times eager to worship the worker of miracles. He breathed fire from his mouth—the scoffers said he had first placed lighted tow therein. The whole nation flocked to his standard. Even the Samaritans, the hereditary enemies of their fellow-Jews, held not aloof. Rabbi Akiba, one of the greatest of names in the records of post-biblical Jewry, acted as his armour-bearer.

On the outbreak of the rebellion, the whole province, composed of Judea, Samaria and Galilee, was evacuated by the Romans. The army of the Jews at this time has been estimated as high as from 400,000 to 580,000 fighting men. Unfortunately, little is known of the campaign, but it is certain that the Roman garrison and the generals in command at the time of the outbreak proved respectively inadequate and incapable. The services of Julius Severus, the greatest soldier of the age, were requisitioned from Britain, where he had been waging an arduous war with the martial natives, to recover the prestige of the Roman arms. But even he, with unlimited resources, was at first compelled to remain on the defensive, and trusted to his tactics of cutting off detached parties and supplies to wear out his formidable enemy. In the course of the operations fifty general engagements were fought, and as a result of every victory the numbers of Bar-Cochab's followers increased. From the uttermost of the Jewish colonies men came to fight under his banner. Recruits were not even drawn solely from the members of the Chosen People. Bar-Cochab's army included non-Jews in its ranks. Those who could not fight helped to fill the rebel coffers. At first the campaign proved a series of successes for the Pretender. Jerusalem was soon captured, and served as a capital for Bar-Cochab, who was proclaimed king, and duly carried out the duties of sovereignty. For three years the Holy City remained in his possession, and during that time his armies succeeded in taking fifty walled towns and 985 villages. But the tide turned at length. After a desperate struggle Jerusalem was captured by the Romans, and no two stones of its buildings were left standing on one another. Other towns fell into the same hands until, of all the territories of Bar-Cochab, the town of Bither alone remained.

Here the hero made his last stand, but not with the undivided support of the inmates of the fortress. Dissensions broke out among the garrison, and on the 9th of Ab, already the blackest anniversary in the Jewish calendar, Bither was stormed, Bar-Cochab killed, and his body brought in triumph to the Roman camp.—*Gentleman's Magazine.*

HOW A TREE MAY TELL ITS HISTORY.

How the study of a tree-trunk may elicit interesting facts regarding its history, and perhaps, also, about the history of the rest of the world, is thus brought out by an incident related in the *Revue Scientifique*, Paris:

It is a common notion that the section of a tree-trunk can furnish data regarding its age, the concentric rings being theoretically as numerous as its years of life. It is known, however, that the information thus furnished is only approximately exact. Can we find out anything else? An English botanist has recently caused some surprise by calling attention to a peculiarity in a tree preserved in the British Museum. It is found in a section of a Douglas fir of British Columbia, which was cut down in 1885, at the age of more than 500 years. If we examine the fragment of trunk preserved in the British Museum, we see that part of the annual rings corresponding to the end of the first century of the tree's existence presents an abnormal appearance. Twenty of the rings are very much pressed against one another, forming a zone of peculiar aspect, well separated from the zones without and within. Evidently these layers, during twenty years, were formed under unfavorable or at least abnormal conditions. What are these conditions?

The author of whom we are speaking is inclined to look for them in the numerous cataclysms—earthquakes, inundations, droughts, etc., with noxious vapors rising from thousands of openings in the earth—that preceded the great epidemic known by the name "of the black death," in the fourteenth century, which epidemic has been attributed to these cataclysms which took place also in British Columbia? That is a question with which our botanist scarcely troubles himself, but which has, nevertheless, considerable bearing on the case.

RAPID WORK.—Some idea of the extent to which mechanical ingenuity and efficiency have advanced may be had from the following statement:—"It is now possible to construct a complete sewing machine in a minute, or sixty in an hour; a reaper every fifteen minutes or less; 300 watches a day, complete in all their appointments. More important than this, even, is the fact that it is possible to construct a locomotive in a day. From the plans of the draughtsman to the execution of them by the workman, every wheel, lever, valve and cog may be constructed from the metal to the engine intact. Every rivet may be driven in the boiler, every tube in the tube-sheets, and, from the smoke-stack to the ash-pan, a locomotive may be turned out in a working day completely equipped, ready to do the work of one hundred horses." Without such machinery and the skilled laborer to operate them, the civilized world of to-day would be an impossibility.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 17, 1901.

THE SITUATION.

That was a happy thought which led President Lyman to determine on advancing the Conferences of the British Mission, so that they should all be held prior to the coming in of the holidays, for it had been found that the latter interfered with the average attendance, and to carry three or more over into the new year found the people devoid of means. Large rooms had to be rented, too, and they were not as comfortable as desirable for wintry weather, and so it came to pass that the Saints have had an undisturbed time. The brethren have, in many instances, enjoyed the society of friends, relatives or Saints, whose hospitality has neither been "slack nor seldom," and the change has worked to a charm. There has been no friction, no disappointment nor wishing it were otherwise, but everything has been enjoyed in the season thereof, and the Presidency have been enabled also to get at any arrears of correspondence, while travel has not been imperative, and all was over before large rooms, such as Conferences demand, had become so bitterly cold, as at times they were, to the discomfort of both the Elders and Saints, also strangers who probably need more pleasant surroundings, such as the Saints from a better understanding would willingly sacrifice.

Now the normal condition is reached again, every one is at peace; there are no special anticipations, no untimely calls, and already the days begin to lengthen, so that when the routine of Conferences begin again in March there will be a certain hunger for gathering. Meetings will be crisp and animated, seasonable work will be in full swing, quiet evenings, gospel conversations, the profitable visits to enquirers, and teaching meetings among older members and new converts will all have helped to sharpen the mental and spiritual appetite, and the Conferences to come will be hailed as "times of refreshing," and be doubly enjoyed, first from anticipation, and then from reflection, as they generally are.

A change of method, a diversity of routine preserves the Mission from becoming stereotyped and formal, and an apparent break is more liable to be beneficial than detrimental. There is a good feeling prevailing in the Conferences generally, it is a time of reaping with many, while in others it seems more propitious for sowing the seed or cultivating the growing crop. Opposition is nearly *nil*; even in the old places where this was most active there is a respite or a sense of disgust with that exaggeration which now appears to defeat itself

One of the influential religious serials urged, a week or two ago, the generous distribution of Doctor Talmage's (Brooklyn) infamous tract in the district where the Elders had been very diligent and eventually fairly successful; but we have not heard of any active steps in favor of the suggestion. Scurrilous, nay infamous as that *expose* is, and galling to the informed, we are reminded by it of the man who, listening to a sensational statement, said, "it reminded him of a certain dog he had, who seemed possessed of a craze for barking at the moon," and there his narrative abruptly ended. Curiosity was aroused and waited for the *denouement*, or until the suppressed query was finally made "as to the dog." "Oh, nothing!" said the narrator, "only the moon continued calmly shining in its onward course." Such has been all past experience in regard to "barking dogs," no matter what the breed or owner, how gifted in some directions and popular in others, the moon ("Mormonism") has pursued, without dismay or rest, the destined purpose of its revealment, and it is within the bouudaries of serious thought whether the system stigmatized, hated or despised has not acquired momentum as much from the stupid malevolence of its opponents as from the efforts of its warmest friends.

However, the virulent opposition or the suggestive flattery of the outer world, both seem to fail in phasing the equanimity of the faithful workers who have made "the world their parish, and the human race their field." No braver men ever led a forlorn hope, no more devoted laborers ever engaged in evangelizing work. The cost has never been computed, the sacrifice has not been considered by the servants of God, co-laborers with Jesus Christ and representatives of the Divine mind as revealed in the order of the Gospel; it has satisfied the greatest ambition and nerved the weakest to the inevitable fight, and if miracles alone could compel the attention of the world, no grander one, no more all-embracing movement has ever been inaugurated than that which, under God, had its origin in this dispensation in and through the Prophet Joseph Smith.

To say that it has become popular is not our purpose, nor is it the truth. It may never be so, it may never gather save the elect; but this probation is not all there is, progress is the destiny of the soul, education is an eternal process, and it has been that the tortoise has outdistanced the hare under conditions which were more favorable and less embarassing than amid the heated prejudices and ignorance of this nether sphere. The power of truth is invincible, its eventual triumph has been decreed; albeit the one who has sought for and obtained it where it was "despised and rejected of men," may attain to heights of glory and largeness of development unknown to the laggard, the indifferent or half-hearted in the pursuit of good.

Vast numbers of modern Israel belong to the first class, they have wooed their bride and won her, when to the ordinary soul there was "neither form nor comeliness" in her. Self-abnegation kindles the fire of God upon the consecrated altars they were inspired to build, and they will be counted among the nobles and rulers in His vast dominions for ever and for ever.

Let the Priesthood and the Saints furbish their armour anew at this auspicious time, to be always ready and always active in the cause, "whether men will hear or whether they will forbear," is a characteristic

of the undaunted worker, the bravest soldier in the growing army of God and Christ.

N.

Sad and Surprising.—The death of Elder Samuel Barratt, son of Matilda M. Barratt, Salt Lake City, occurred on December 25th, 1900, and was a shock to the community which had hardly realized that he was sick.

Elder Barratt, then a boy, went to Utah in 1877, having been born in Manchester, England; even then he was the hope and pride of his mother, who looked upon him as her representative, and the staff of her later years. When he reached manhood he returned to England, performing a good mission and acquiring the love of all his associates. This trait was ever foremost as he increased in years. When associated with Watson Bros. in business, in the bank, the ward and Sunday-school, he was truly reliable and indefatigable. His life was a model one, and while he remained single, he found everything in a devoted mother, for "he was her only son, and she was a widow," one testing now under strenuous conditions the potency of that faith which allured her from her native land and hosts of friends, to dwell with a people stigmatized and hated for the Gospel's sake. The funeral services were conducted by Counselor Tingey of the 17th Ward on the 27th ult., and those gathered were addressed by President Jos. F. Smith, Apostles John H. Smith and John W. Taylor, also President Angus M. Cannon and Counselor F. S. Tingey. The exercises were opened by prayer from Apostle Lund, and the Pyper-Whitney-Spencer-Patrick quartette did the singing. We can only say, "Peace is for the dead and comfort for the stricken hearts now left to mourn."

N.

Genealogy.—It is well known that the Saints are all interested in gathering the record of their ancestry, and to many this is a very difficult thing, one requiring patience, perseverance and faith. Among the most successful in this direction, since he came to England, is the indefatigable President of the Newcastle Conference, and we present an extract lately from him to President McMurrin as illustrative of the way in which such zeal and interest has been rewarded, for this may encourage others who are equally at a loss, but less pertinacious than our gifted friend:—

"My desire was to search out Mitchell genealogies at the 'Register House, Edinburgh.' My experience at this place impressed me so that I fancy you will be delighted to know of it. I called at the Register department, and enquired of the gentleman in charge about the Mitchell family, but as I knew nothing of the Scottish branches that might be connected to mine, I could not be very definite in my enquiries—feeling my way for something; I yet did not know how it would come, but by fishing for pointers or clues. He showed me into the rotund building where the books are kept, and if you have been there you can readily appreciate the fact that you might as well undertake to hunt a silver spoon in the ocean as expect to get on the track desired among such an ocean of registration, particularly without any knowledge of what parish or county your researches should be made in. I saw very quickly that I was, to all hu-

man appearance, at the end of my rope, and felt that the gentleman might justly consider me on a chimerical errand; but, nothing daunted, I still made many enquiries about genealogical work, etc., and asked if he knew any individual who had compiled anything pertaining to the Mitchells of Scotland. His replies were all in the negative, but finally said there was a Mr. Grant in room No. 40 in the Heraldry department, who perhaps could give me some information. He kindly piloted me to the latter's room. After informing Mr. Grant of my wishes, he said he had the very thing I was looking for, but it was at his residence, and he would take great pleasure in letting me see it, if I would call the next morning at 10:30. He also informed me that the person who had compiled the work had been his predecessor in the deputy clerkship of the Heraldry Department—a Mr. James Wm. Mitchell, who for many years had been engaged in collecting data for his book. He had been dead some two years, but had left the result of his labors with Mr. Grant as a memento of good will.

"Suffice it to say I was on time the following morning, and true to promise Mr. Grant had his book there. He spent one-and-a-half hours with me in looking through it, to learn its merits, etc. The book contains ten quires of foolscap paper, with many loose additional lists of Scottish Mitchells, also branches from Wales and a number of English counties, as well as some American families, giving births, marriages, deaths, records of deeds and titles, patents, in fact, all the information any official register may contain. But as I knew nothing of where my great-great-grandfather—George Mitchell—came from, only that he was from Scotland, there could be no direct data from this book.

"I said, 'I was endeavoring to collect a general history, as well as a special one of the family. If I could obtain this compilation, perhaps later on I might get the link connecting us with the Scottish branch as here given.' I asked him if he would dispose of the book for a price. 'No,' said he, 'not for any money.' He is not connected with the Mitchells at all, but out of regard to his friend, Mr. James Wm. Mitchell, he would not part with it for any consideration, but I could have the privilege of copying any part or all of it, if I liked, without any *charge* or *fee*. I thanked him for his kindness, and could not ask for any greater courtesy.

"I called his attention to the fact that it would be impracticable to do the work in his office without trespassing on the rules of the department—that I was a missionary from America, gave him my card, told him that I was stationed at Newcastle, etc., and withal, a stranger to him, that I could not see how I would be able to have the benefits of his generosity. He said I could take the book with me to Newcastle, and return it to him when I was through with it, and without further ceremony he found paper and string and sent me off with the book, and I have it here at "37" to be copied as I can spare a little time now and again. I consider this a remarkable interposition of Providence, and rejoice greatly in it."

President James L. McMurrin returned from his Scottish trip on the 12th inst., feeling extra well. His visit, socially and religiously, was indeed "a feast of reason and a flow of soul." The northern brethren and

sisters had vied with each other in entertaining him, as if "Bonnie Scotland" and its associations would lure him from duty at "42." But they charmed in vain, "charmed they ever so wisely," for he was back on spot time, although a little depressed by the sudden change. They are a rare lot over there, surely.

THE Mormons of Hawaii have just closed a three days' celebration of the fiftieth anniversary of the first Mormon missionaries on Hawaiian soil. The meetings were led by George Q. Cannon, who is Counselor to the head of the Church, and who came here from Utah to take part in the celebration. He was one of a party of ten Mormons who were the first to preach the Utah doctrine in Hawaii fifty years ago.

The doctrine took root quite rapidly among native Hawaiians, and today there are about 5,000 Mormons in the Territory, nearly all of them of the native race.—*Ex.*

ABSTRACT OF CORRESPONDENCE.

PRESIDENT B Y. BENSON writes from Bradford, January 8th, a very cheering and welcome New Year's synopsis, from which we cull as follows:

"We have had another grand time on Saturday, January 5th. Fifteen more new members were baptized, four men and their wives, one boy, two young men and four ladies, all fine people. Two of the men bore strong testimonies in the Confirmation meeting, and also in our Fast meeting. One was a Baptist preacher, his wife and son, and we have more that are far enough along whom we can safely count upon when another baptism takes place inside of six weeks from now. We have another preacher investigating, and the prospects are very encouraging in our Conference. With some exceptions the Saints are all feeling well, and the Elders are encouraged in their labors, realizing that the Lord is blessing us therein."

PRESIDENT F. A. MITCHELL writes in regard to his Conference, January 11th, as follows:

"The Elders are laboring zealously. I have visited Carlisle, Haltwhistle, Crook, Pelton, Sunderland, Shields and Hebburn since my return. Last Sunday we organized a Sunday-school at Sunderland, and we had twenty members to begin with. Much commendable interest is manifested in this work among the Saints. Next week I propose to take a trip to the south end of the Conference.

"The weather will not admit of any open-air meetings, but the Elders are tracting new fields, and visiting among the Saints and friends."

ELDER WM. B. DOUGALL, now located at Ashford, Kent, in the London Conference, from whom we are very glad to hear, writes us quite a nice letter, and encloses one—addressed to himself and Elder Taylor—from a young lady, which is presented to the readers of the STAR as an evidence of the earnest faith of a young disciple, and the results thereof, regarding which he says:

"While there is nothing specially striking in her letter, it shows plainly the result of true and honest faith, and how those in possession of it are never forgotten by the Almighty, even in apparently simple things."

"I feel impressed (prompted) to relate a little of my experience.

"For some weeks past it has been my very earnest desire and prayer that my faith might grow. This was my object in fasting last Sunday, and now you will see how my prayers have been answered, and how I have cause to thank my Heavenly Father for His goodness.

"My health has been very inferior for some weeks, and I have been undergoing a severe trial of my faith. But I have been benefitted by the administration of a fortnight ago, yet have not felt satisfied with a faith less than the people had of whom we read in the Bible and the Book of Mormon, because God is the same now as of old, and unwavering faith with humility should call forth the blessings as much as it ever did. On Thursday I was feeling quite ill, and retired to rest in the same condition, in pain. Had you been within call nothing would have prevented my being administered to, my faith was sufficient that I knew God would relieve me. Administration being impossible, and being in too much pain even to utter words, I prayed from my heart that God would send a blessing. *Immediately* the pain left me; but in less than a minute it went to my face. Again I prayed, and in an *instant* I was quite well. After that I experienced the calmest and happiest moments of my life, contemplating without ache or pain.

"Have I not reason to *know* that God lives, and hears and answers prayer? To-day has been my best day of the week. The innumerable blessings, answers to prayer, and a *knowledge* of the restored Gospel, make me feel that I would just love to have more time to study the Scriptures and write Gospel letters to my fellow-beings. But I love my daily work, and know that there is work all around me, and it is my prayer that I may be faithful to perform it."

Elder Dougall further says:

"The Archbishop of Canterbury preached in the old church here on the 13th inst., services beginning at the same time as our little meeting, 6:30. As most of our members, although born and raised here, had never heard the Archbishop, we proposed, if they wished to go and hear him, to hold our meeting at 8 o'clock, and give them the opportunity, feeling it would be a benefit in showing them the difference of spirit. However, to our intense satisfaction, they would not listen to it, and came, with an excellent spirit, to our own little meeting at the regular time, and a thoroughly enjoyable evening followed. While but a few in number, our members here are intelligent Latter-day Saints, and we are doing all we can to develop their spiritual nature, and add to and strengthen their faith."

ABOUT ICEBERGS.

THE advent of the iceberg season of 1900 was marked by the sighting of a huge mass of ice floating southward by the steamship *Columbian*, while off the coast of Newfoundland.

At this time of the year one of the interesting features of ocean travel is the frequent view afforded of icebergs crossing the lanes taken by the ocean liners plying between America and Europe.

The icebergs seen in the North Atlantic ocean have a definite limit of travel. They are formed in the Arctic regions of heavy inland glacial ice, which, moving to the sea, is broken off in enormous masses by its own weight and the action of the water. These masses float away and are caught in the Arctic currents and carried into Melville Sound, where the current describes a circle and carries them to the south along the coasts of Labrador and Greenland. Such bergs as are not stranded on the rocky shores drift past Belle Isle and Newfoundland, across the path of the transatlantic steamers, until they reach the higher temperature out of the Gulf Stream, in which they gradually melt and disappear. Their most southernly limit is Cape Hatteras, and their eastern limit passes close to the Azores. Their field is then bounded by a line that runs north to southern Greenland, with a sweep again to the east along the shores of Iceland, thence north into the Arctic ocean and east to Nova Zembla.

It is a matter of surprise to persons who become acquainted with icebergs for the first time to learn that they are frozen fresh water, and are not salt. They are formed of fresh water frozen many centuries ago, during which they have been slowly traveling to the sea.

The danger to navigation from icebergs is very great, and many a good ship lost mysteriously at sea has foundered from collision with one of them drifting across its path in the night or in a dense fog. In 1894 the steamship *Miranda*, carrying a party of scientists to Greenland, came into collision with an iceberg in the straits of Belle Isle, almost foundered, and was compelled to run into St. John's, Newfoundland, for repairs.

In crossing Davis Strait the *Miranda* again encountered numberless icebergs of all sizes and of the greatest variety of fantastic shapes. Sailing toward one of these, a spirited discussion arose on board as to its size, the estimates made ended in putting it all the way from 200 to 1,000 feet in height. It was measured by the sextant and was found to be 800 feet high, and to cover an area of five acres. Thus it was three and one half times as high as the steeple of Trinity church, in New York, or nearly twice as high as the Washington monument.

The specific gravity of ice is such that the proportion of it when floating is one part above the water line to eight parts below. This would make the entire height of the iceberg measured by the *Miranda* 7,200 feet, or more than one and a quarter miles. The berg had an area of five acres, which, put into a square, gives a quadrangle measuring 515 feet on each side. The number of cubic feet in the mass may be arrived at by multiplying 615 feet length by 515 feet depth by 7,200 feet height. This results in the enormous sum of 1,909,620,000 cubic feet. A cubic foot of ice weighs about sixty pounds, hence this iceberg weighed approximately 114,577,200,000 pounds, or 57,288,600 tons.

The great depths to which icebergs sink in the sea prevent closer approach to the shore than five to ten miles. The temperature of northern waters above latitude 58 degrees is below 48 degrees Fahrenheit, and the

air is only from one to six degrees higher. Therefore, the icebergs melt very slowly until they drift to the edge of the Gulf Stream.

Seen at sea, the distance and dimensions of icebergs are very deceptive. One seen off the coast of Labrador by the party on the *Miranda* looked from a distance like a low tableland only a few feet above the surface of the water. The scientists rowed eight miles to make a closer inspection of it, and then discovered that its walls were fifty feet high, and that the berg was two and a half miles long.—*New York Herald.*

THERE will be a mammoth watch at the St. Louis World's Fair in 1903. The watch will have a polished metal case, and will lie on its back and be so large and roomy that people will be able to walk around inside of it among the moving wheels. It will be nearly 75 feet in diameter, and more than 40 feet high, with neat little stairways running all about it. The balance wheel will weigh a ton, and the hairspring will be as thick as a man's wrist. The mainspring will be 300 feet in length, and made of ten sprung steel bands, two inches thick, bound together. Guides will point out and name every part. The watch will be wound by steam regularly at a certain hour during the day.

IT has transpired, and with absolute certainty, that several meetings of Cardinals have recently been held to discuss the course of proceedings at the first conclave on the election of the successor to Pope Leo XIII. The most important of these met on December 27th and 28th, in the Abbacy of St. Paul's. The younger cardinals, including Vannutelli, Agliardi and others, took part in the proceedings, and it was decided that their candidate to the Papal chair should be Cardinal Oreglia. He possesses great authority in the sacred college, and, as Cardinal Camerlengo, he will take the direction of affairs during the interregnum between the death of the Pope and the election of his successor.

THE *Central News* says experiments are at present being made by a French firm with a new sugar manufacturing apparatus, which promises to reduce considerably the cost of sugar, and practically revolutionize the sugar trade. The improvement consists in passing an electric current through the juice by means of zinc plates inserted in a series of tanks, the juice being mixed with manganate of lime. Several successful experiments have been made, and it is said that the action of the electric current in connection with the manganate of lime has a wonderful effect on the clarification of the juice. The process will shortly be tried on cane juice in Spain and Trinidad.

THE celebration of New Year's Day in its present form owes its origin largely (according to a note in Hadyn's "Dictionary of Dates") to the ancient Romans. It was the day on which large sacrifices of salt, incense and wine were made by the religiously inclined to the god Janus; and it was also the custom for each man engaged in a trade or a profession to commence some new undertaking upon this day. The Consuls, although chosen some time before, did not enter upon their year of office until the first day of the new year. The origin of New Year gifts is traced to Titus

Tatius, King of the Sabines, who, having considered as a good omen a present of some branches cut in a wood consecrated to Strenia, the goddess of strength, which he had received on the first day of a new year, authorized the custom for all time, and gave these gifts the name of "Strenæ." This was in the year 747 B C.

GOING AWAY.

Passing out of the shadow
Into a purer light,
Stepping behind the curtain,
Getting a clearer sight.

Laying aside the burden,
This weary mortal coil;
Done with the world's vexations,
Done with its tears and toil.

Tired of all earth's playthings,
Heart-sick and ready to sleep;
Ready to bid our friends farewell,
Wondering why they weep.

Passing out of the shadow
Into eternal day.
Why do we call it dying,
This sweet, sweet going away.

Great Thoughts.

DIED.

JAMES.—In 20th Ward, Salt Lake City, December 17th, 1900, of paralysis, aged 77, Mrs. Ann James, the wife of George James, who died in Swansea, Wales, 1883. In 1890 deceased joined her husband's family in Utah, among whom was John James, the well-known "Court reporter" for the *Deseret News*. Deceased was born in Berrynabor, near Ilfracombe, Devon, but embraced the Gospel in Swansea, where she, with her husband, made a reputation, based on many years fidelity to the Church and unwonted hospitality to the Elders. The funeral services were held in the 20th Ward meeting house, which was draped for the occasion, Counselor Geo. F. Gibbs officiating. The speakers were Elders Wm. N. Williams, D. L. Davis and David R. Gill. The Ward choir furnished very fine music for the occasion, and a large concourse followed the honored remains to the cemetery, the pall bearers being John James, Samuel Allen, T. F. Thomas, Alma Watts, John Allen and D. J. Watts, all intimate friends or relatives of the deceased. "Peace to the worthy dead."

EDWARDS.—In Pudsey, Yorkshire, January 9, 1901, Mahala, wife of Thos. Edwards. Deceased was born May 31, 1848, in Little Whitenham. Died a true and faithful Latter-day Saint.

JENNINGS.—In Allerton, Yorkshire, January 10, 1901, Mary Jennings, who was born in Bradford, February 18, 1830, and died as above a true and faithful Latter-day Saint.

CONTENTS.

Discourse by President George Q. Cannon 33
Planning a Revival 35
False Messiahs 37
How a Tree may tell its History ... 39
Editorial: The Situation 40
Editorial Notes 42
Abstract of Correspondence 44
About Icebergs 45
Poetry: Going Away 48

EDITED, PRINTED AND PUBLISHED BY PLATTE D. LYMAN, 42 ISLINGTON, LIVERPOOL.

FOR SALE ALSO IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.